# TRANSLATE-SELF REVIEW METHOD IN ARABIC LEARNING BY KYAI RAHMAT AL-ARIFIN IN PESANTREN DAAR AL-HIJRAH MALANG

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**ABSTRACT**

This study aimed to describe the nature and characteristics of Translate-self Review Method (TSR) in learning Arabic. This study used a qualitative research method with phenomenological approach. In this way it was discovered that TSR is a learning method of Arabic by translating from Indonesian into Arabic and correcting the translation without the help of a teacher. While the characteristics of TSR are the involvement of students in finding the correct expression in translating, giving them autonomy in choosing the material, translating, searching for errors and correcting the translation, solving the problem of translation, flexiblity in learning, encouraging students to find answers to their own problems, conducting experiments and gradually evaluation of learning by Kyai.

**Key words:** Arabic Learning, Kyai Rahmat Al-Arifin, Daar Al-Hijra Islamic School

## 1. INTRODUCTION

*Pesantren* is the traditional Islamic educational institutions typical of Java (Indonesia). Pesantren is a sub-culture of education in Indonesia and became a symbol of Islamic religious authoritative education. In the course of its history pesantren have demonstrated good performance for various circles. In the field of literature, Kyai Ihsan Jampes Kediri wrote a book Sirajut Thalibin. This book became one of the subject matters of Sufism study at the University of Chicago, USA [1]. In the field of Arabic language learning method and religion, pesantren at the end of the 14th century created a bearded.translation [2]. This method is used by all pesantren[3]. In the field of religious tolerance in Kyai Sholeh Pasuruan pesantren there were many activities (short living) for followers of various religions [4]. They come from various countries like Indonesia and the Philippines, the Netherlands, Germany and Sweden.

Kyai Sholeh also the first Kyai that make his mosque as a place of study attended an interfaith religious leaders. In addition, Kyai Sholeh write a book of jurisprudence and Sufism entitled *Galak Gampil* (Easy dan Hard), which includes the study of legal issues related to Islam either Muslims themselves or with non-Muslim Ummah. This book presents a unique systematic discussion and equipped with diverse views, from the views that are very loose to tight. This book contains problems from the classical to the contemporary, from issues of daily jurisprudence until Jurisprudence about art and politics.

Pesantren is one of the social groups that have long been the study researchers from Indonesia itself and from outside. As the object of study, pesantren have been investigated by many people. Van Den Berg as a pioneer (1886) for example, has evaluated the curriculum of pesantren education system in Java and Madura, Herry Benda (1958) examines the cultural development problems of students and their effects on religious life, social and political, Geertz (1963) studied the problems of life view Kyai , Mas'udi assess schools teaching system, van Bruinessen on the classification of books in schools and Sunyoto (1990) examines the problem of Sufism and fostering attitudes of students [3].

In the field of teaching Arabic language and religious texts in Arabic, pesantren have their own systems that can not be left out that is the bearded translation [5]. This translation model is a big contribution from pesantren to the world of education and Arabic learning in Indonesia.Bearded Translation results written by the students in the study followed the yellow book and interlinier literal [2]. They wrote down the meaning with Arabic letters or pegon pego (a kind of Arab Malay) written hang tilted to the left at the bottom of every word or phrase in Arabic yellow book that they do not know or understand, and for each function of the word in every sentence they give the symbols of rule based syntax cases [6].

Pesantren not cease to innovate. In 1994 Pesantren Daar Al-Hijrah Malang teaches Arabic with its own unique way. Researchers call it as a method of TSR. With this method pesantren was successful in teaching Arabic within six months. Then in 2011-2012 the method is tested in a study for one semester at Malang State University [7]. The results were very satisfactory. Based on the narrative of students, that this method is very challenging, not boring, can detect weaknesses of each student individually, can be implemented individually or in groups, containing satisfaction, the level of difficulty that can be taught to students can vary, although still minimal media it is still interest, while lecturers itself was very easy to do a class management and control of the activities of the students.

In addition, one of the students Daar Al-Hijarah said that she/he had studied at Pesantren Modern X in East Java, she/he does not understand and does not speak Arabic but after studying in pesantren Daar Al-Hijrah he was already able to write and speak Arabic after 6 months. Based on this background this study aims to explore the nature of TSR and its characteristics. This study will make the construct or theory of Arabic learning and therefore will have a significant contribution to the theory of language learning. That is the background why this study was conducted.

## 2. METHODS

This study uses a qualitative or ethnographic research[8]. that took place in a reasonable background using a phenomenological approach and grounded theory for trying to understand the phenomena that occur in the subjects of the research with direct contact with the phenomenon under study that practice TSR in Arabic learning.

This study uses a case study design to discover the characteristics of TSR. Instruments in the data collection is the researchers themselves by doing in-depth interviews, participant observation, study the document. Then the data were analyzed with data reduction, the presentation of the data and the conclusion [9].

## 3. FINDINGS AND DICUSSION

### The Nature of TSR

This method begins conducted by translating Indonesian text into Arabic as the language being studied. The definition of self-review is a review of the translation activities by students themselves either individually or in groups without the help of a teacher. So the emphasis in Self-Review is to learn without involving many teachers in terms conventionally learning that involve the teachers, for example, in choosing the material, looking for errors in the results of activities (language) and correcting. The teacher only shows clue of mistakes in the translation they done.

In Pesantren Daarul Hijra, the students who are learning the Arabic language with this method given the task of translating the Indonesian language text into Arabic. The text can be individually selected by students or chosen by their teachers. The next task is to correct their own product of translation without the help of the teachers. The main basis of this method is the independent activities of translation and review. Pupils must find of their own mistakes and correct it. The students (santri) forbiden to aske to treir teacher in solving the problems but they may open a book or discuss with their friends. And so on until the fault is found and the answers to these errors are gained. If it is considered as final, the teachers can explain the error and completion.

Those process is relevant to the theory of social constructivism and social cultural born from the collaboration of various sciences [10]. This theory is primarily included in the theory of cognitive development or change in emphasis from the individual point of view that is the only meaning-maker in interaction with their environment towards the view that the meaning was constructed collaboratively. In the context of TSR, it seems clear that students are not solo meaning maker, which means that to get an understanding or proficiency learners require other parties both cultural artifacts such as a dictionary, a notebook, or friends of their own. Furthermore, according to the meaning Vigotsky (outcome of Arabic study in this case) it is socially constructed and meaning that arises from the interaction between a person and their environment [11]. Vigotsky believe that the cognitive functions of human-biological-function will developed in event. The function is executed in the form of collaboration with the other. Further vigotsky said that function in the development of the child through the process of social and psychological processes in the form of internalization of the concepts in the mind of each individual. From the brief description implied that knowledge is constructed by each individual not only receives from another person but also through efforts to find it independently.

### Characteristics of TSR

#### *Involvement*

In TSR students involved in selecting the material and proofread texts which he translated intoArabic language. This is relevant to the philosophy of Confucius learning, a philosophy that was born long before the century AD, around the year 230 BC. The Confucian philosophy suggests very humanitarian principles and is still relevant to the theories of learning to grow today. They said, "*Tell me I will forget, teach me I will know and involve; me I will understand.*" [12]. The word *involve* in the phrase *involve me I will understand*, shows a partnership relations or linear power relations. This linear relationship can reduce social distance between the mentor and his mentee and between pupils and their teachers. The results achieved from *involve me and I undestand* is far more substantive and complex substance where *I understand* involves more complex cognitive prsoses which normally through the processes of the invention (discovery).

#### *Giving Autonomy*

Giving autonomy looks in TSR practice learning. With this method Kyai (teacher) give broad autonomy to the students both in selecting the text to be translated from Indonesian to Arabic or in choosing the topics of materials in translating. The pupils can choose various alternatives completion of a very individual problems such as finding the reference or literature themselves to dialogue or discussion with the more competent friends or students. And according to the students, after someone get negative feedback from the Kyai, these students usually before bed they do discussing about language errors with fellow roommates, and they assume the room is second class in which they can interact or discuss with others in a more linear power relations that allow the more intensive communication and a-two way communication believed as ideal interaction model in learning [11].

#### *Flexibility*

The Kyai do the teaching style in quite unique with *all in one*. The teaching puts all the students in the same room regardless of age and ability of students. Kyai classify them according to their ability. Pupils could be moved to another group in the same study session if he was not able to survive in a particular class or vice versa. The involvement of Kyai in learning is very small because that is only as a facilitator and not more than just providing feedback and the students are given broad autonomy to solve language problems encountered. Pupils can use their own ways to solve the problem. This is important because of the diversity of thought patterns and psychological conditions of the students so that the students can solve the problem in the comfort zone in accordance with the rhythm and pace that are tailored to the capabilities and patterns of thought. As is known, effective learning occurs when individuals know and work in harmony with cognitive and psychological conditions [13].

In the comfort zone, the students can negotiate meaning as a learning process. Negotiation of meaning itself is a process of cognitive development, which in turn (in the context of language learning) results improved language skills, for example in translation. Furthermore, the interactions in the seekingt for solutions will build awareness of social interdependence which has positive impact on learning motivation. More awareness of social interdependence is an important factor in the success of learning. In this context it can be said that this TSR method is a process of social revolution and where the lingual language skills will increase in line with the social transformation in the self of learners [13].

The classroom is a community of students who are very complex and unique and no single method that can cover the complexity and uniqueness of the class perfectly so there one or several students whose become 'victim' that is if the learning done in monocentric, but the flexibility TSR method can overcome diversity of cognitive style of students and reduce

learning monocentricity so it can reflect the nature of learning or language acquisition in multiconditional and multidirectional [14].

***Discovering***

TSR practice shows that each students can to contribute to construct knowledge by finding it and not by accepts that knowledge. Therefore, students are always encouraged to produce language texts by translating Indonesian text into Arabic. In this way the students will find the knowledge independently. Activities of finding also occur when students are looking for the mistakes they did and breacking the problems that they faced.

The TSR learning practice is also high relevant to the Discovery Learning approach proposed by Jerome Bruner [15]. Bruner argues that "practice in discovering for oneself teaches one to acquire information in a way that makes that information more readily viable in problem solving"[15]. This implies that the discovery process will train someone to obtain information and by that information a person will have the ease to resolve a problem. This discovery learning approach is generally practiced through 'learning by doing' in which the active role of students is expected. While the 'learning by doing' is generally relevant to the working neuro system assumption which says that the more complex activities (doing) make the brain's memory can to store information related to their activities [16].

***Eksperiment***

This experiential learning model looks in practice TSR. In TSR method the Kyai encourage students to produceArabic expressions through the Indonesian language text translation into Arabic. Those expressions should be tested by asking for feedback from Kyai. Based on the feedback the students improve their expression. Thus students have a lot to try to make the expression language

Nunan pointed out that the model of experiential, students play an active role, especially in small groups in the processes of learning and so the learning centered on the student (learner-centered) [17]. learner-centered model is intended that the students are able to take decisions by training their pedagogical skills they need to take those decisions [17].

Furthermore, this model does not mean that teachers hand over of authority, responsibility and control fully to the students but to make students more independent and responsible for their learning. This model is relevant to research in second language acquisition that second language acquisition was facilitated when students are given the opportunity to interact [17].

***Evaluation of Learning In Gradually***

In evaluating the works of students, Kyai Rahmat uses gradual evaluation system. Such as the gradual evaluation of comments from *Jayyid* (good), *Jayyidan Jiddan* (very good) to the *mumtaz* (perfect) is a humanist. Such evaluation allows the process of thinking constructively to reach a ladder *mumtaz* the same time that will build a stronger retention as a result of a process of understanding through dialogue among Kyai and students.. Not infrequently students must submit a translation several times until those sentences are produced are absolutely perfect. Therefor a process of understanding (understand) not only remembering as expressed in the philosophy of Confucius but at the same time involves complex cognitive processes in a very sticky learning. in practice this TSR. Accuracy and patience of students will also be nurtured through this gradual evaluation. With this gradual evaluation model, students will be aware of the progress and ability in analyzing the sentence. While the evaluation of the frontal correction is killing human's characters who always wanted to know (curiousity) and want to expand both cognitively and mentally. The education philosophy said that curiousity is a mother of knowledge. In other words to 'kill' the curiosity of students also means dismiss his humanity status. This gradual evaluation applied in Pesantren Daar Al Hijrah by Kyai Rahmat Al-Arifin , further, is in line with the educational goals of modern education paradigm that build the cognitive and mental attitude in ways that humanizing [13].

## 4. CONCLUSIONS

TSR is a method of Arabic learning developed creatively by Kyai Arifin Muhammad Ibn Makruf. Its main activity is to translate Indonesian text into Arabic and corrects the translation without the help of a teacher. While the characteristics of TSR are the involvement of students in finding the correct expression in translating, giving them autonomy in choosing the material, translating, searching for errors and correcting the translation, solving the problem of translation, flexiblity in learning, encouraging students to find answers to their own problems , conducting experiments and gradually evaluation of learning by Kyai.

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